

MILLENNIAL

STAR



THE OFFICIAL PUBLICATION FOR THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

112th YEAR JANUARY, 1952 Vol. 114 No. 1

the latter-day saints'

MILLENNIAL STAR



112th year

January, 1952

Vol. 114 No. 1

editor STAYNER RICHARDS
associate editor RICHARD L. POPE

contents

- 1 THE COMING YEAR—message from the mission presidency
- 2 HAWAII AND THE CHURCH by Russell Robertson
- 4 THERE IS A LAND—by President Stayner Richards
- 7 GENERAL AUTHORITIES SUSTAINED by Marba C. Josephson
- 8 WE BELIEVE . . . an apostasy took place by Elder Elliot D. Roberts
- 11 children's page—HINTS ON PRAYER
- 12 editorial—SCIENCE v RELIGION
- 14 a house or A HOME? by Doris Horlacher
- 16 BRILLIANT BRISTOL by Della Gay Tuttle
- 18 BRITISH MISSION
- 23 BULLETIN BOARD
- 24 THINGS I READ about the Church of England by the Bookworm
VISUAL AIDS—number one
NEPHI'S PRAYER a poem by Elder G. L. Love

ABOUT THE COVER :

During the past three months many of our Relief Society Organisations throughout the Mission have been holding Bazaars to raise funds for their charitable labours. These sales-of-work have proven very successful, and the General Board wishes to thank all those who have given their time, talents, and patronage. (Photo by Littler)

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year. 4s. per half year. Single copies, 8d.

149 Nightingale Lane, London, S.W. 12

Telephone Battersea 4510



THE COMING YEAR

message from
the mission presidency

Before engaging our thoughts on the year now opening to us, the Mission Presidency would like to take this occasion to thank all of those most sincerely who have sent Season's Greetings to us, and to ask all who read the *Millennial Star* to accept our heartfelt wishes for a very happy, contented, and successful New Year.

It gives us a great deal of pleasure to review for a few minutes the happenings and history of events in our mission during 1951. There are a number of items that indicate considerable progress. First, there have been over a thousand new members baptised into the Church. These new members have added new life and considerable strength to the respective branches to which they belong.

Secondly, the spirit of love and kindness among the Saints and the missionaries has greatly increased as is evidenced by the wonderful spirit, sociability, and brotherhood that exists in the different branches. Thirdly, the theme of the fall conferences—"Every member a missionary"—is bearing fruit. All over the mission local Saints are telling their neighbours, friends, and working companions about the wonderful principles of the gospel, and the joy that they experience in belonging to the Church. These acquaintances are introduced to the missionaries, and many of them have continued their interests right on through to membership in the Church. Many of the members are accepting the invitation of the missionaries to join with them in going out to hold cottage meetings, and are becoming very efficient preachers of the gospel message.

Next, through the wonderful and generous co-operation of the Presidency of the Church, many new meeting places have been purchased for the different branches throughout the British Isles. And in fifth place, the attendance of members at the Sacrament meetings, the attendance of children at the primaries and Sunday schools, in fact the attendance at all the different auxiliaries has greatly increased during the past year.

With the experiences that we have all gained from our activities in the past we now face the challenge of the coming year with additional confidence and

—continued on page 15



HAWAII AND THE CHURCH

by Russell Robertson, Honolulu

Aloha nui from Hawaii to the Saints of the British Isles. Upon arriving in the Hawaiian Islands the words "aloha nui" were the first I remember hearing. Being curious as to their meaning, a good friend gave me the following verse:

Aloha means farewell to thee,
Aloha means goodbye,
It means until we meet again,
Beneath the tropic skies
Aloha means good morning
Always to be true
But the best thing that aloha means
is,

I love you.

So to the Saints in Great Britain,
"Aloha Nui" ("nui" meaning big, large,
great).

To you people who are separated from us by two oceans and 3,000 miles of land, I hope to bring Hawaii closer to you, that you may become better acquainted with with these lovely islands and their people.

There are eight islands in the Hawaiian group—seven of which are inhabited with a total population of 465,130. The total square mile area is 6,449 or about 1,000 miles smaller than Wales.

The climate is ideal if you like summer weather—warm days and cool evenings. During my eighteen months stay in the islands, I don't recall the thermometer going above 90 degrees

nor below 60 degrees—usually ranging between 70 and 80 degrees. The houses have no chimneys, as heating systems are not required.

Swimming, surf-riding and sailing the outrigger canoe are enjoyed the year around. They appear to be the islands favourite sports. My family and I went swimming in the ocean last Christmas enjoying the water as much as if it were a July day.

Hawaii, the largest island, has an extinct volcano, the altitude being high enough so that they have some snow, but most of the territory is semi-tropical. There is also an active volcano, Mauna Loa, which occasionally erupts—thrilling thousands of visitors and islanders alike with her fiery antics at night. Sometimes these lava flows are destructive and wipe out entire villages, but these events still attract many who come by boat or fly over the pit itself particularly at night when the molten lava, in fiery splendour, paints weird pictures.

To those who love trees, shrubs, flowers and plant life, this land is truly a promised one. Our Stake President speaks of it as the land which God forgot to curse, perhaps because of the fact that there are no snakes to be found on the islands.

You may be surprised to learn as I was, that the predominant race here on the islands is not the Hawaiian, but

The Author: For the past two years Brother Robertson, his wife and family, have been living in Hawaii, where Elder Robertson has been engaged in building chapels and in missionary work. Their son, Russell C., is at present serving here in the British Mission.

Japanese, followed by Hawaiian, Caucasian, Chinese, Filipino, Korean, Samoan and Puerto Ricans. At the present time, there are very few pure blooded Hawaiians left due to inter-marriage of various races. Hawaiian-Chinese is a common mixture, the offspring being fine looking children.

The United States has been spoken of as the melting pot, but this title is more fitting to Hawaii. The important thing about it is that all these people get along so well together. There is very little race prejudice.

The people in Hawaii are on the whole, "church going" people and many religious denominations are found here.

A year ago, August 1950, the Centennial of the Church of Jesus Christ of Latter-day Saints was celebrated in Hawaii, so you see that missionaries arrived here a few years after the church was established in Great Britain. While it did not grow as rapidly here, it must be remembered that at that time, Hawaii was not an English speaking land. Yet in four years, the church population numbered some 4,000 members.

Today, we have an organised stake of Zion with about 8,000 members and nearly the same number in the mission for a total of about 16,000 members.

In the Oahu Stake, there are six wards and six branches. We have four modern chapels, with plans in the making for another. It is our hope that before too long, each ward will have a modern chapel.

Two of the land marks on the island of Oahu are Latter-day Saint buildings—the Hawaiian temple at Laie and the Stake Tabernacle. Hundreds of visitors are escorted through the grounds weekly. Most all are favourably impressed and many become interested in the gospel that way.

There were until recently, two missions here on the islands. The central Pacific Mission which laboured with the Japanese people and the Hawaiian Mission which laboured with the Hawaiians but recently they were combined into one mission known as

the Hawaii Mission with President Ernest Nelson and Counselors Walter Teruya (of Japanese descent) as first, and Elder Emmett Greenwell as second counselor. There have been a hundred missionaries labouring in the mission's twelve districts; however, more are now being released than we have replacements for.

In the mission comprising the six islands, there are 57 branches all of which are presided over by local brethren under the supervision of the missionaries. While speaking of missionaries, we have a lovely lady missionary by the name of Julie Lawrence formerly from England and the London district. She is labouring as a full time missionary in the Hawaiian Mission and is doing a splendid work.

In recent years, several local young men and women have been called to serve as missionaries—some going to Japan, others to New Zealand, Australia, and Samoa. As these young people return to their local wards and branches and become active members, the wards become stronger and a more healthy condition exists as is the case throughout the church.

I am happy to say that as a whole, the people in Hawaii are a really fine lot and I never expect to find a more loving people. However, we all know that the thing that makes any people a delightful people is living the principles of the gospel of Jesus Christ.

In conclusion, let me tell you of a visit by a group of General Authorities to the neighbouring island of Molokai. On this island, a leper colony is located and sad to say, a few of them are Latter-day Saints. The visiting brothers and sisters attended a testimony meeting of this stricken people in which a new convert stood on his stubby feet (his toes having been eaten off by the dread disease) and said, "I thank God that I am a leper for had I not come here, I would never have found the Gospel of Jesus Christ!"

Does the Gospel mean that much to you and I?

If not, let us seek it in its fullness, I pray in His name, Amen.

THERE IS A LAND—



address delivered in the Salt Lake City Tabernacle at the 122nd Semi-annual Conference by President Stayner Richards after his appointment as seventh assistant to the Quorum of Twelve

my dear brethren and sisters, during my life I have had a number of shocks, but this one that has come to me today is the greatest of them all. Like Elder Romney, I have always loved, admired, respected, and in my humble way, attempted to support the General Authorities of the Church. I have placed them upon a higher plane. I have appreciated their wisdom, their judgment, their counsel and their righteousness.

Now realising my inability, my inadequacy, to be asked to step in and associate with those brethren completely overwhelms me. I would be ungrateful if I did not thank them for this appointment, thank you for sustaining me today, and all I can do is to promise you that I shall give to this calling the best that I have.

If you will pardon a personal allusion, I would like, to say that throughout all my Church life, in the Bishopric, stake presidency, and in the mission field, I have had a wonderful example in the life of my elder brother. Because of his great devotion to the Church, and the study and the preparation and the effort that he has made to qualify himself, to measure up to what was expected of him, he has been an inspiration to me.

Knowing as I do his great appreciation of proper propriety, of ethics, and how sensitive he is pertaining to these matters, in making sure that none of his family or relations ever received any favoritism, I want to assure you now that if you regard this as a mistake, as I do at the present time, that you shall not blame Brother Stephen L. for it.

Possibly the only resemblance we have is that we have about the same amount of covering to go over our heads, and if you will observe, we both

part our hair in the middle.

I shall take just a few minutes to tell you about missionary labours in Great Britain. First, I would like to say that it is a beautiful country, with its green pastures and countryside the year round. Those are good people that inhabit those islands. Most of you, I think, can trace your genealogy and your blood strain back to them.

They are courteous. They are honest. They have a sense of justice, and I regard England as one of the cradles of real democracy. No one can come into that land as a refugee from any country where they have been persecuted, but what they find asylum. I have a high regard for the English people.

Right now they are greatly concerned about the health of their monarch, and I would like to advise if it is not already being done by those of the English people, that they pray for King George VI. He and his family are real Christians, as they understand Christianity. They are very self-sacrificing, and they are greatly loved and respected by all their subjects.

In the mission field, I am happy to report, that conditions are quite satisfactory. Sister Richards and I have had the pleasure of trying to build upon the fine foundation that was laid by President and Sister Boyer. They did excellent work there. The mission will always be grateful to them for what they have accomplished, and the devotion that they gave to the cause.

Our auxiliary organisations are functioning very well considering the obstacles that they have to face. Most of them are officered by local people, and those local people are assuming their responsibilities with a high de-

gree of seriousness, and they are meeting with considerable success.

I would like to thank on behalf of the presidency of the British Mission the fine parents who have maintained those missionaries that we have there. We thank you for the encouragement that you have given to them, and the financial support that has made their presence there possible.

I would like to tell this group assembled today that among those parents we have found those who were very willing to give of their means to help out in the cause. We have had two of them who have each given a thousand copies of the Book of Mormon for the work. One couple that gave \$1,680 to purchase an automobile for the two special representatives of the mission presidency to travel over the different districts. We had a couple that gave \$675 to make it possible for those branches that could not afford new song books to receive an adequate supply.

Also in the mission field we have those with generous hearts. As we concluded one district conference one good brother and his wife came up to me and handed me an envelope and said, "President Richards, there is £100 that I wish you would use for the missionary work."

Just before I left I was called to the hospital to see a brother who has been sick for some time, and for whom we have prayed to the Lord that he might be blessed and made well. When I arrived he handed me a piece of paper and said, "Would you read that?"

As I read it I found out that it was a codicil to his will in which he had provided that when he died, a sufficient amount of that money should come to our Church to pay the full cost of one of the new buildings that we contemplate building.

These acts of generosity naturally make you feel that the Gospel of Jesus Christ is penetrating the hearts of the people, who are being made to realise that after all, it isn't what you have, but it is how you use it, and that they love the Gospel so much that they are willing to give of their means for its support.

Our missionaries are a wonderful lot. Sister Richards and I love them with all our hearts, just as we do our own children. We adopted, when we went into the mission field, what is called the Anderson Plan of proselyting. I may possibly not be considered out of order when I pay respect to Elder Anderson and whoever assisted him in working out that plan, for we have found out that it is a very practical, methodical way of presenting the Gospel of Jesus Christ.

I remember well 40 years ago as a missionary when we used to pass a series of three tracts to the door, attempt to get a conversation, or attempt to get a cottage meeting, and finally carry on in that work.

Brethren and sisters, that is only the A B C compared with this plan. Christ told his disciples, "Go ye into all the world and preach the Gospel to every creature." That is what the missionaries are doing with this plan. They go to the door and with a smile on their faces, and the best personality they can develop they hold up the Book of Mormon, and they try for 15 minutes to preach the Gospel. They try to loan that book, and then secure a cottage meeting. Then they carry on 12 different lessons in which they take up one at a time the principles of the Gospel, and try to secure an agreement on the truth of every one of those principles.

I don't know about the other missions, but I know that it is working among our missionaries, and I thank God for the way they work. They are willing to work from 9 o'clock in the morning till 10.30 or 11 o'clock at night, and they love it.

They are happy because they are busy, and I think I will just try to prove to you just how hard they are working.

The last report showed that some districts are averaging 107 hours tracting a month among the missionaries, 26 street meetings a month, 28 copies of the Book of Mormon loaned a month, which means that each missionary is attending 94 because each missionary take credit for only the ones that he conducts. That can't be done

without work, and work in the Church seldom hurt anybody and usually won't.

As a result of their work they have loaned out up to date over 29,000 copies of the Book of Mormon. They have had the pleasure of baptising, because of the Lord's blessings upon them almost 800 and at the present rate they should loan out about 40,000 copies of the Book of Mormon by the end of the year, and they should be servants in the hands of the Lord in bringing in between 1,000 and 1,100 new members into the Church.

We rejoice in the great work that they are doing. May I say that they are living so close to our Father in Heaven that they feel to call upon Him on every occasion, and when the question comes up among the investigators, "How can we give up tea, coffee, and tobacco, that we have used all our lives?" these missionaries, with their faith in God, say, "You kneel down and ask your Father in Heaven to help you, and He will take the desire for those poisons away from you that you will never feel the urge to take them again."

When they ask, "On the amount that we make, how can we pay one tenth into the Church?" they tell them the same way, that if they will trust the Lord that the Lord will bless them so that the nine-tenths that they have left will go farther than the ten-tenths that they receive.

And the Lord has answered their requests in the most wonderful ways. I wonder if you realise how much faith these missionaries have. It is just a marvel to me.

One of our district presidents went into Colchester in the Norwich District. He just happened to be there at noon with his companion to work with the two missionaries. One of them said, "Will you go out and hold a street meeting with us?" He said, "Why you are not going out in a rain like this. It is raining cats and dogs outside." He said, "Sure, we are going out." He said, "All right, I'll go with you."

They knelt down and had a word of prayer. By the time they got to the corner and started their street meeting the rain ceased, and that is unusual

in England. They held their street meeting and started home, and the rain started up again, and that Elder told his president that every time that week it had been exactly the same way.

Our missionaries entered upon a programme for six months of preaching love and kindness. Let me tell you how it worked with one of the missionaries. He was on a street meeting corner in Leeds, and as he stood up one of the hecklers gave him one of the worst lashings of invectives that any man could receive. He tore him down and tore the religion down.

What did this Elder do? He lived what he had been preaching. He stepped down, walked over to the gentleman and said, "You have given me an awful calling down today. Possibly it is all right. I just want you to know that I hold nothing against you for it, that I love you, brother, and I would like to shake your hand." Then he went back to the stand.

A lady was heard to comment to another, "I didn't know that anything like that could happen outside of the New Testament."

There are other things that I could tell you, but I must not take more time. I must not close without saying that if I have given the impression to any that I claim any credit for what has been done there, and is being done, I am sorry, because I claim no credit at all. It has all been done by the missionaries, and the Lord's blessings that have attended them. Sister Richards and I have been merely innocent and admiring bystanders on the sidelines to urge them on.

I would like to say that I do appreciate my beloved wife. All my life she has been a wonderful companion. She is so full of faith and devotion to this work that she has been an inspiration to me, and I think it is only fair to say that I feel she has done an excellent work in presiding over the Relief Society there in the British Mission.

May God bless you, my brethren and sisters, bless all the missionaries throughout the world, and cause that His spirit may ever attend them in their labours is my humble prayer in the name of Jesus Christ. Amen.



GENERAL AUTHORITIES SUSTAINED

OCTOBER 6th, 1951

by Marba C. Josephson

The sustaining of a new Apostle, Marion G. Romney (above) and four Assistants to the Council of the Twelve: George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden, brings to full strength the General Authorities of the Church of Jesus Christ of Latter-day Saints. As the *Star* goes to press we wish the Church membership to know something of these exceptional men.

Elder Marion G. Romney, an Assistant to the Council of the Twelve since April 1941, brings to his new calling the confidence and affection of those who have known him and associated with him in this and other positions he has held. Born September 19th, 1897, in Colonia Juarez, Chihuahua, Mexico, he has known the sorrows and hardships of an exile, for the Revolution in Mexico drove his family with him from that country. Since that time he has lived in Utah and Idaho. He received his B.A. and LL.B. degrees from the University of Utah.

He has come up through the ranks of Church service. He was a missionary to Australia for three years and served as both bishop and a stake president, for three years as bishop and for four years as stake president. He has also experienced yeoman service on the welfare committee, having been assistant managing director since June

21st, 1941.

He married Ida Jensen in 1924, and they are the parents of two living sons, Richard J., who is married and attending the University of Utah, and George J., enrolled at East High School.

Elder George Q. Morris, born February 20th, 1874, has done valiant service in the Church. At the present time he is serving as mission president of the Eastern States Mission, to which he was called in 1948. His life of devotion is well-known to all who have been workers in M.I.A. He served on a mission to England, and upon his return in 1904, he was selected as superintendent of the Salt Lake Stake Y.M.M.I.A. He was a counselor in the bishopric for four years, and later bishop of the Fourteenth Ward. From 1924 Elder Morris served continuously on the general board of the Y.M.M.I.A., part of the time in addition to being a member of the Ensign Stake presidency. On January 26th, 1935, Elder Morris was appointed in the superintendency of the Young Men's Mutual Association, as first assistant to Superintendent Albert E. Bowen. When Elder Bowen was called into the Council of the Twelve two years later, Elder Morris became the general superintendent, a position he held until 1948. His civic life includes executive vice-

—continued on page 22

WE BELIEVE . . .

VII. An Apostasy Took Place

Gathered around the room of an inn in Medieval England are a number of pilgrims on their way to the holy spot of Canterbury. The warm glow of the fire and the air of sociability caused by a generous intake of beverage loosens the tongues of the dusty travellers, and each takes a turn at joking or story telling. One of their number, a rather thin, emaciated fellow, with a high-pitched voice receives rapt attention as he begins his tale. He is the Pardoner, and his occupation, he explains to those assembled, is to enrich the papal treasury at Rome by the sale of indulgences, images, relics, and sacred saints bones.

Through the narrative skill of Geoffrey Chaucer (1) we hear confessions of the vice and corruption which existed in the Medieval Church. The Pardoner explains, nay boasts, of the deceit and trickery which he practices in carrying on his wicked trade. Those pilgrims are rudely shocked when he points out that, due to the low supply of sacred saints' bones, he has picked up a few pigs' knuckles, and is proceeding to sell them in lieu of the real article. As he ends his tale, the Pardoner plumbs the depths of credulity, when he has the effrontery to offer for sale to the company of travellers, in all seriousness, those things which he has just exposed.

While the affairs of Christianity were being thus administered in Chaucer's land, conditions on the Continent were no better. We read of the doings, in the sixteenth century, of one John Tetzel, agent of the Pope, who travelled about Germany selling forgiveness of sins. The people implicitly believed that by buying one of the indulgences, which this man sold, they were absolutely assured of their salvation. "John Tetzel boasted that he had saved more souls from hell by his indulgences than St. Peter had converted to Christianity by his preaching." (2)

As we read an ecclesiastical history of the years following the departure of our Lord, and His appointed Apostles, we find the picture becoming blacker and blacker. We know that the Master had organised a church when He was upon the earth. Was this church which we have been talking and reading about, the Church of Jesus Christ? Were its priests His true representatives? No! The true church that Christ organised left the earth completely by the fifth century! Reason and logic tell us so—history and the scriptures prove it to be so.

Even while the Saviour yet sojourned among men, he warned them of the impending tragedy of Apostasy. In Matthew (13: 47) He warned the multitudes of disciples that all types of men would be entering into the Church. He said: "the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind." We know that if we have a bushel of apples, and one is rotten, it soon contaminates the rest.

Paul, the Apostle, was also aware of this truth. Knowing that this was to be the last time that he would have the opportunity of addressing the Church at Ephesus, he warned them of the false teachers who would come in among them: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29, 30.) And finding it hard to believe how easily the people were swayed by these false teachers, Paul writes to the Galatians (1: 6, 7): "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you and would pervert the gospel of Christ."

Confusion and persecution developed about the Church and Paul was cast

into prison. Despite the warnings which he had given to the people, heretics did enter in among them, and Paul, in writing to Timothy (2 Tim. 1: 15) laments the corrupt condition of the Church which resulted: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." What a terrible thought! Already all those in Asia had turned from the guidance and ways of the Lord. This spirit of unrest and Apostasy had even entered into the ranks of some of the stalwarts of the church. Paul continued: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia." (2 Tim. 4: 10.)

We can imagine the feelings of Paul, writing to his beloved disciple Timothy, as he watched the slow decay of the Church which Christ had established. Such men as Titus, head and first bishop of the Church at Crete, had contributed to this condition by falling away, and in all likelihood drawing others away with him. Such a condition, if unchecked, could only lead to an utter and complete corruption of the true Church.

The true Church of Christ could continue on the earth only if this situation were corrected; if things improved; but Paul says that: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.) This inspired Apostle of the Lord sees, not an improvement, but an increase of false teachers and corrupt doctrine entering in among the people; and he prophesies that: "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." (2 Tim. 4: 3, 4.) Is it conceivable that the true Church of Christ would remain on the earth when men would refuse to "endure sound doctrine"?

Some years after Paul had warned the churches in Asia of false teachers,

the Lord gave His last direct word to the church through John the Revelator, who was in exile on the isle of Patmos. The Lord appeared in vision to John holding seven candlesticks in His hand; each representing one of the seven churches. To the Church at Ephesus the Lord sent His rebuke and warned them to "remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." (Rev. 2: 5.) And again to the Church at Laodicea He said: "I know thy works, that thou art neither cold nor hot . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3: 15, 16.) The warning is plain. Either these Churches repent of their iniquities or the Lord will cast them away from Him.

There are some who have thought that the Lord was being too harsh when He thus chastised them, yet as a wise and loving parent He said: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3: 19.) The Lord makes it clear that as long as He accepts these churches, He will "rebuke and chasten" them. This He accomplished by giving a direct revelation to John, who, in turn, wrote the revelation down and sent it to those concerned; in order that they might read for their edification. We know that continual revelation is one of the earmarks of the true Church of Christ, and revelation, when written down, becomes scripture; exactly as it did in this case. We see then the church will be bringing forth new scripture, and when scripture ceases, the true church also ceases. The last direct word from the Lord, then, is a warning to the remaining branches of the church that unless they quickly turn to the Lord, He will not accept them any longer. We know that there was no revelation given after the Bible—hence it is clearly perceived that the true church left the earth.

What then, it might be asked, became of the true church? If, for

example, the Congress, or the directing body of the United States, was wiped out, there would be no unified government left. If the governor of one of the separate states—say New York—should then, by trickery and force, subjugate the other 47, we could rest assured that we would no longer have the government of the United States; but the government of New York. Likewise, when the Apostles, or the directors of the true Church of Christ, were slain and no others were appointed, it left the bishops of the separate churches to contend with each other for leadership. The bishop at Rome finally won. But, was this the true Church any longer, or had it, as we perceive, by then become the church of Rome?

To make sure that there would be no mistake, Paul gives definite marks of the organisation that would take the place of the original church. He tells us that the time would come when men would depart from the faith and would give "heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created . . ." (1 Tim. 4: 1-3.) There is only one organisation which both forbids that its clergy ever marry, and which commands an abstinence from meats on certain days, and that is, of course, the church of Rome. Can there be any surer testimony than that—the testimony of an Apostle of God?

At the time of the Thessalonians, there was already the feeling that the second coming of Christ was imminent. Paul immediately wrote and counselled them to beware of such doctrines; "for", he warned, "that day shall not come except there be a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2: 3, 4). The "temple of God" is the church (Eph.

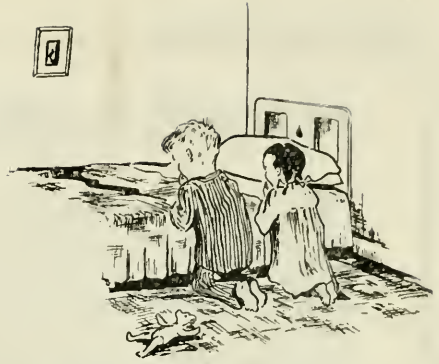
2: 31.) Paul again describes the organisation that will replace the true church after the "falling away."

To see today the fulfillment of that prophecy, we have only need to go to the movies, pick up a magazine, or journey ourselves to the city of Rome. Here, amidst pageantry, pomp and splendour, a man, adorned with a crown of gold, with jewels, and precious linens, and carried on a throne, has been set up as a ruler and a God over the church. Who but God has the right to forgive sins? Yet we find that this man, as though he were God, has been given that right. During the year 1950, the world was treated to the spectacle of millions of people journeying to this ancient city with the promise of gaining, after a prescribed ritual, an indulgence which guaranteed a complete remission of all temporal sins that a person could commit. A copy of an indulgence sold by Tetzels reads as follows: "May our Lord, Jesus Christ have mercy upon thee and absolve thee by the merits of His most holy passion. And I by His authority, that of His Apostles Peter and Paul, and of the most holy Pope granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censure, in whatever manner they have been incurred; and then from all the sins, transgressions, and excesses, how enormous soever they may be, even for such are reserved the cognizance of the holy see; and as far as the keys of the holy church extend, I remit to thee all the punishment which thou deservest in purgatory on their account; . . . so that when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delight shall be open . . ." (3)

It is needless to comment further on the scriptures and evidences which preclude any possibility that the true Church of Christ could be represented in such a manner. The Christian world accepts the fact that Christ was the one perfect individual to ever dwell on this earth, and hence the church

—continued on page 15

CHILDREN'S PAGE



Hints on Prayer

“for the eyes of the Lord are over the righteous, and his ears are open unto their prayers.” 1 Peter 2:12. Do you kneel at your bedside every evening to pray? When asked do you pray in Primary and Sunday School? Do you know to whom you are praying, and why? Do you know the best way to pray? If any of your answers are NO, this article has been written especially for you. In our church we pray from the heart to a personal God with humility and spiritual sincerity, therefore any set rules would be out of place, but the following suggestions can aid you in praying if you use them rightly.

1. Address your prayers to your Heavenly Father, not to our **Elder Brother, the Giver of Life**, or other superfluous titles. Show added respect by using the words **Thee, Thou, and Thine** when addressing deity. Pray simply—fancy words do not impress our Father in Heaven. He knows us for what we really are, and hears the true words of the heart. Close, not by using **Thy name, His name, Christ**, or simply **Amen**, but in the **Name of Jesus Christ, Amen**.

2. When praying at a meeting for the whole congregation use plural pronouns instead of **me, I, or my**. Be conscious of the group feelings and wishes. A public prayer should be dignified, calm, audible, warm, and genuine. Invocations are usually a bit

longer than benedictions, but both should be kept to minimum lengths. Don't ever pray for a **portion** of the Lord's spirit; it isn't meted out in small quantities. We close our eyes to shut out our surroundings, leaving us alone with God. If not acting as mouth-piece, think of what's being said—the spirituality of a branch can be judged by the reverence during the prayers, including the sacramental ones.

3. The Spirit of the Holy Ghost is always near to help us with our prayers if we merit it, the Lord will listen to our prayers if given in faith and honesty, and answer them if they are right for all concerned. Remember, that even a negative reply is an answer. Don't merely say your prayers, mean them. In the words of Shakespeare, "My words fly up; my thoughts remain below. Words without thoughts never to heaven go."

4. We shouldn't just pray when we are in need. Prayer can be simply an expression of thanksgiving and appreciation. One of the biggest faults I find with many prayers, are that they are not logical; for instance, instead of saying "Help us," would it not be better to say "Help us to help ourselves"? See that your parents have family prayers in the morning, and **grace** before each meal. Don't make fun if younger ones make mistakes. **And make friends with God.**

r.l.p.

SCIENCE v RELIGION

“I belong to the twentieth century,” a man said to me at a recent street meeting. “I can’t believe the Biblical fables and mumbo-jumbo that impressed people during past generations. Man is just a flash in the pan, and it would be conceit to think that we have purpose or importance. An ancient Celt would no doubt have worshipped any of the modern inventions we have today if they had existed in his time; and just because we can’t explain many things about the apparent marvels of the universe I’m not going to show my ignorance by attributing the unexplainable to a God.” Before I had a chance to answer, another man screamed, “He’s right, Darwin proved a long time ago that we’re just descendants of the apes.” At that moment the familiar quotation from Alexander Pope’s *Essay on Criticism*—“A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring: There shallow draughts intoxicate the brain, And drinking largely sobers us again”—passed through my mind and I wondered just how many people in the world today had rejected the gospel message because they assumed that scientists had also. The veri-similitude of many pseudo-scientific theories is very convincing at times, but let’s examine the actual testimonies of several prominent scientists, and see what they actually do believe about evolution, faith, and consequently, God.

“If living today, Darwin would be the first to modify his theory. Darwin was brave but wrong.”—Dr. Henry Fairfield Osborn, foremost champion of evolution in America, in *Must Young People Believe in Evolution*, p. 11, Oak Park, Ill.

“After fifty years of research and close examination of the facts of embryology, the recapitulation theory is still without satisfactory proof.”—Professor Adam Sedgwick, England’s eminent embryologist, in Arthur I. Brown’s book, *Ibid.* p. 17.

“The facts of paleontology can never suffice either to prove or disprove the developmental hypothesis.”—Herbert Spencer, in *Illustrations of Universal Progress*, p. 376.

“We are more keenly aware than in Darwin’s day of our ignorance as to the origin and affiliation of the greater classes . . .”—Dr. J. A. Thompson, in Major E. C. Wren’s *Evolution, Fact or Fiction?* London, p. 89.

“Clearly the theory of evolution has added nothing to our understanding of the beginning of things. The ancient view that God is the Creator of all things is still the best, because

it is true.”—Dr. John A. Widtsoe, in *Evidences and Reconciliations CLVI, Improvement Era*, Vol. 54, 6. 531.

“In northern Iran last April, a University of Pennsylvania anthropologist dug up human bones dating back to the ice age—evidence that modern man, *Homo sapiens*, apparently lived at the same time as such sub-human species as the Neanderthal man. This rocks the whole theory of evolution.”—Howard Whitman in *Colliers*, August 11th, 1951, p. 61.

“I cannot believe that the facts of science are mere accidents. The more we study the earth, the more sense it makes. Our findings give us more of a background for faith. I do not believe, as some do, that our faith is becoming vague. No, we are just stripping away some of the superstition and mythology. We are getting closer to the essence . . . You see, some of the early philosophers simply guessed there was a God. All they could say was, ‘God is.’ But we have seen so much more evidence to go on. We have seen so much more of His handiwork. We can say, ‘God must be.’”—Dr. Paul Francis Kerr, American mineralogist, Columbia, in *What Scientists Believe*, August 11th, 1951, *Colliers*, p. 26.

“The question of the human soul boils down to this: Is there anything extraphysical or spiritual in human personality? We have proved in our laboratory that there is. We now have experimental evidence that such an extraphysical factor exists in man.”—Dr. J. B. Rhine, Duke University, *Ibid.* p. 60.

“Sure, as I work on the atomic pile I feel God is there. I have faith that in the long run atomic energy will be beneficial.”—Reactor research co-ordinator, John J. Floyd, *Ibid.* p. 60.

“The elder scientists, I found, had the deepest spiritual awareness. Most of them had gone through the phase of agnosticism. They had moved on. As one elderly geneticist remarked, ‘When we think we know a lot, we’re agnostic. When we learn how insignificant our knowledge is—we return to God.’ While the young man, cock-sure in his laboratory says, ‘How wonderful I am! Look what I’ve found in the atom!’ the old man says, ‘Isn’t God wonderful—look what He’s put in the atom!’”—Howard Whitman, *op. cit.* p. 61.

Science is the continual search for eternal truths. Latter-day Saints believe all truth, and consequently are the foremost supporters of science in the world today. But we must carefully distinguish between theories and facts—we must follow Paul’s advice, “Prove all things; hold fast that which is good.”

Richard L. Pope.



by Sister Doris Horlacher

Now that the Christmas festivities are over and the home settles down to a more normal atmosphere again, let's discuss for a moment the attitude in the home concerning love and discipline and family associations.

In order to maintain a happy, congenial, holiday spirit in the home over the past Christmas season, perhaps the usual discipline known has been somewhat altered. Maybe Joan was allowed to stay up longer than usual in order to watch the Christmas lights, or Bobby was not reprimanded as usual when he made too much noise and wakened Baby John. Perhaps in the scurry and rush and excitement of Christmas, it went unnoticed when Bobby took away a small toy from Jimmy who lived next door, and when Joan told a little lie.

Such actions are not uncommon with children. They come as a part of their development. Every normal child does things for which it must be reprimanded. Every loving parent finds it necessary to teach by maintaining discipline. As Christ taught, He rebuked for unrighteousness. He said "As many as I love, I rebuke and chasten." And so it is necessary for all parents to "rebuke and chasten" their children where in the children err.

The ability to chasten and still to maintain love and unity in the home must sometimes be developed as an art. A few simple rules must be learned. Probably of greatest importance is that the parent must make

every effort to remain calm and to speak to the child without showing irritation. To be most effective, discipline should be consistent from one time to the next and should be sure and well understood. It has been well said, "There is nothing so strong as gentleness, and there is nothing so gentle as real strength."

It is in the home that the early phases of character development are manifested. It is here that parents should realize a great opportunity and also a great responsibility—that of helping their children to grow into the adult individuals that they can be proud of. It is a challenge worthy of our best efforts.

Too often it is found that parents leave many of the important phases of the character building of their children to the school and the church. Of course this is an easy way, but surely not the best way or the surest way. No achievement can be more gratifying to loving parents than to see a fine principle of truth made manifest in their child—a principle taught to that child in the home. When a child is reared in an environment of love and honesty and prayer and thankfulness, such principles will live and develop with him and will reflect in his life.

Christ has said, "And they shall also teach their children to pray, and to walk uprightly before the Lord." We cannot over-estimate the value of prayer in the home. Family prayers

are important, for in this way is the greatest possible example of unity and of humility set before the children. It is said that we teach more by what we are than by what we say. Especially is this true in the home. What is more beautiful than to see a happy family united in humble sincere prayer to their Father in Heaven? What could be more desirable than to be a part of such a family?

Perhaps it isn't too late to make another New Year's resolution—to exercise every effect toward making the house we live in a real home where children could be set the finest example possible—a place where love and respect and honour abound. May the New Year be dedicated to this end and may success crown every righteous effort in this cause.

THE COMING YEAR—Message from the Mission Presidency—continued from page 1

enthusiasm. Shall we all resolve individually to so conduct our lives in harmony with the commandments of the Master, and serve the Lord during the coming year that we shall receive a strengthening of our faith and an increase in our testimonies.

Would it help us a little to further sweeten up our dispositions by giving some active attention to the following: (1) To sing before breakfast every day. (2) Start the day, live the day, and end the day with a smile. (3) Never repeat any gossip or unkind words about anyone. (4) Speak courteously to others, or not at all. (5) Always look for the good in everyone. (6) Help make at least one person happier every day. And finally may we again bring to your attention the counsel of the Master which has become a slogan of the British Mission—"Forget self and think about others."—that the coming year may be one of joy and happiness for all of you. This is the wish and prayer of your humble servants—The British Mission Presidency.

WE BELIEVE. . . VII The Apostasy

—continued from page 10

which He established would, of necessity, be a perfect organisation. Any change in that organisation would make it less than perfect, and hence no longer the Church of Christ. A dramatic contrast between the church of the first century and the one which we find by the fifth century will illustrate.

In the first century: unity was the infallible mark of the church; it was "perfectly joined together"; revelation was considered essential, Apostles and Prophets stood at the head; simplicity marked every ordinance; Apostles and Bishops married; and the gospel was taught freely.

Yet in the fifth century we find: division was the mark of the church, as exemplified by bitterly opposing councils, and division between east and west; revelation had ceased; popes and cardinals had replaced the inspired organisation Christ gave; ritual and elaborate ceremonies had been added; the clergy were practicing celibacy;

and the people were being forced to pay for the privilege of hearing the gospel preached.

It is inconceivable that the church of the fifth century was the one which Christ organised and accepted. No—Paul's "falling away" had become a reality. Neither the Catholic Church, nor any Protestant Church, which broke off from it, and attempted to become a living branch taken from an already dead tree, could be the Church recognised by the Master. The universal decay and apostasy which the ancient prophet Isaiah predicted (Isaiah 24: 1, 2, 5) had come to pass. The people had broken the "everlasting covenant" (according to Heb. 13: 20—the gospel of Jesus Christ), and the true Church of Christ had left the earth completely.

- (1) Chaucer, *Canterbury Tales*.
- (2) Milner, *History of the Church*, Cent. XVI. Quoted by Talmadge in *The Great Apostasy*.
- (3) Milner, *History of the Church*, Cent. XVI.

Elder Elliot D. Roberts.

BRILLIANT BRISTOL

by Sister Della Gay Tuttle

We would like to have you join us as we hear from the glowing lights that make Bristol "Brilliant". The source of illumination is found in all our districts—it makes us love and praise them. That same love is world-wide with members and missionaries. The source is the light of the world—the Gospel of Jesus Christ.

Come with me now to "Drake's Heritage".

"When the harbour city of Plymouth was threatened with invasion and bombardment by the Spanish Armada, Sir Francis Drake showed himself to be the possessor of unlimited faith and courage. Today the saints of Plymouth too have the same strong faith. There is a wonderful spirit of family unison here, as we are truly brothers and sisters. Being a young family, we have not the experience, knowledge or facilities to help us compare with older branches; but spiritually, I'm sure, none can say we are lacking. The children have spent a very fine outing under the calm eye of Drake on the Plymouth Hoe. Our priesthood is growing slowly, but surely; we are proud of our own priests. Each saint has a wonderful testimony and looks forward to testimony evening.

"The flower of Christianity has truly budded here. Little seeds of love and truth are dropping into fertile earth. Soon we will have our own garden for Christ. If you could come with me to the top of a hill just outside the city proper and look around you, there would be a view magnificent. To the south is the city of Plymouth, the Sound, and Drake's Island. To the left is Stadden Heights, and on towards Plympton with its ancient Roman road. Behind we may see the lovely tors of Dartmoor. To the right can be seen the Hamooze, the winding banks of the Tamar, the fields and wooded hillsides of Cornwall. Best of all, upon this hill with its unlimited views will soon stand our new church."

We find Bournemouth vigorously busy generating much light and enthusiasm.

"The Bournemouth Branch numbers sixty-two and steadily grows. There is a strong spirit of co-operation and fellowship among our auxiliaries. The M.I.A. had a good summer programme with outings, games and rambles around our beautiful Bournemouth. The Beehive girls are very active too. The high spot of the year was a supper and variety show held conjointly with the Relief Society—the latter making a marvellous show of the supper while the M.I.A. concert exceeded all expectations. Seventy attended this successful function. The Relief Society has made two beautiful quilts and is working on other things as well. With the welfare hard at work too, we are a very happy band of saints here at Bournemouth."

Step lively now to Cheltenham!

"At Christmas time our thoughts have turned to pantomime and the wonderful transformation scene. A real life transformation has taken place right here in Cheltenham, as Elders and members armed to the teeth with all paraphernalia required, have set-to with a will and turned an old, disused, gas-lit building into a lovely, spacious, modern meeting place—complete with baptismal font. We are looking forward with high hopes to the time when this lovely building will be filled to capacity. We have been greatly blessed, and it is with full hearts and deep gratitude that we now set ourselves the task of paying our share. We thank our Heavenly Father for His goodness to us during the past year, this we do in the name of His Son, Jesus Christ. Amen."

I am partial to the next light, so come along with me to Bristol.

"In the Bristol blitz ruins buildings have been hard to secure. The faithful saints have been meeting since 1938 in Zion's Hall, a converted garage.

Now our Heavenly Father has answered our prayers and a new building has been purchased which offers encouraging possibilities. However, there have been many inspirational meetings held in the little hall on Zion's Road and many good times. The most recent highlight of activity being a pantomime of "Snow White" put on by the branch children who had previously performed "Cinderella" which other branches in the district may remember. Our main activity now is the united effort in putting the new church in tip-top shape!

"On the banks of the beautiful Bristol Channel the branch of Weston-super-Mare, recently organised, is on the new horizon of branch life. They have a hall conducive to their friendliness and the spirit of their meetings. We encourage them in their diligent efforts."

These lights are not cold or dim, but warm and friendly and mellow—they are our Heavenly Father's. Shine forth Stroud!

"Stroud is in the centre of the lovely Cotswolds, and members of the Stroud Branch take every opportunity to ramble through the lovely countryside and climb to the tops of these beautiful hills, not only for the glorious scenery which rewards the effort of the climb, but also for the pleasure of each other's company in such beautiful surroundings. Like the Cotswold trees, the members are pushing their roots deep into the firm rock of the Gospel making for themselves a firm foundation while they develop their talents in the various auxiliaries. Some of our trees have been transplanted in Zion and are doing well. We are learning here, and quite recently we were shown an example which we would like to share with you. One of our primary boys was longing to go to district conference with the other children—they were to take part in the Primary Chorus. Rodney wanted to take his mother too, but he knew he could not have the money

—continued on page 22



1.—Plymouth
3.—Bristol

2.—Bournemouth
4 & 5.—Stroud

BRITISH MISSION

arrivals and assignments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
November 20th		
Elder Joseph Hyrum McPhie	Salt Lake City, Utah	Newcastle
Sister Donna Marie Porter	Boise, Idaho	Nottingham
Elder Richard S. Orgill	Salt Lake City, Utah	London
Elder Samuel W. Orgill	Draper, Utah	Manchester
Elder Charles Floyd Perrett	Sterling, Alberta, Canada	Bristol
Elder Willis H. Brimhall	Pleasant Grove, Utah	Welsh

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Richard E. Ostler	Bristol	Norwich	November 15th
Sister Elaine Ostler	Nottingham	Norwich	November 15th
Elder Frank D. Cummings	Norwich	Nottingham	November 15th
Sister Donna Porter	Nottingham	Norwich	November 30th
Elder Jed Owen	London	Leeds	November 30th
Elder Clair Wyatt	Hull	Ireland	December 4th
Elder Stephen Love	Hull	Ireland	December 4th
Elder Richard Ord	Hull	London	December 4th
Elder James E. Pennock	Newcastle	Hull	December 4th
Elder Gary Huxford	Liverpool	Ireland	December 10th
Elder Martin Reeder	Ireland	Liverpool	December 10th

Elder M. Dallas Burnett was appointed District President of the Irish District on October 28th. Elder Richard L. Dewsnup was appointed District President of the Manchester District on November 17th, 1951.

releases

<i>Name</i>	<i>Districts</i>
November 14th	
Johnathan Gibby	Birmingham, Newcastle
Kate Gibby	Birmingham, Newcastle
November 21st	
Dean D. Carroll	London
Edward C. Cahoon	Bristol, Welsh
November 26th	
Douglas A. Wallace	Birmingham, London Office
November 30th	
Lyndon G. Eakett	Manchester, Bristol
Dorothy Jean Horrocks	Birmingham
James M. Grow	Manchester
Frank E. Jacobsen	Leeds
James B. Hill	Ireland
Ross E. Llyod	Birmingham, Ireland
Sterland E. Ottesen	London, Ireland*
Rulon L. Marcussen	Manchester
Robert L. Wolz	Bristol

<i>Name</i>	<i>Districts</i>
December 5th	
Glen W. Welling	Sheffield
Robert V. Thurston	Sheffield
Jesse A. Knight	Sheffield, Liverpool
December 11th	
Glen W. Vance	Manchester*
Gordon E. Sloan	Newcastle
Dean H. Seely	Welsh
Viri R. Nuttall	London
Norman J. Montgomery	Newcastle
Raymond S. Kellis	Liverpool
Grover J. Hawkins	London, Welsh, London
Milton Q. Beck	Near East Mission, Manchester
Charles F. McGuire	London
December 29th	
Richard N. Ord	Norwich, Hull, London

* Served as District Presidents.

baptisms

BIRMINGHAM DISTRICT

November 4th	<i>Baptised by</i>	<i>Confirmed by</i>
Leslie J. Saunders of Nuneaton	Elder B. Baker	Elder K. Noall

BRISTOL DISTRICT

November 9th		
Norman H. Hartshorne of Bristol	Elder T. Evans	Elder K. Lloyd
November 18th		
Winifred D. L. Davies of Plymouth	Elder P. Crockett	Elder B. Cullimore
Anne E. Davies of Plymouth	Elder B. Cullimore	Elder P. Bullock
Joyce W. K. Palmer of Plymouth	Elder J. Wasden	Elder K. Albrand
Vera B. C. Wardrop of Plymouth	Elder K. Albrand	Elder J. Wasden

HULL DISTRICT

October 27th		
Howard Lloyd of Grimsby	Elder R. Archibald	Elder R. Bowman
November 17th		
Dorothy Coverdale of Hull	Elder J. Hayes	Elder H. Hayes
Irene Pilgrim of Hull	Elder R. Romney	Brother G. Aubrey
Frank Pilgrim of Hull	Elder R. Romney	Elder R. Ord
John Cowie Murray of Grimsby	Elder R. Rowley	Elder R. Ord
Elizabeth Murray of Grimsby	Elder R. Rowley	Elder R. Rowley

IRISH DISTRICT

November 17th		
Netta G. Hughes of Bangor	Elder G. H. Calder	Elder H. McEwan
Elsie J. Prior of Bangor	Elder G. Calder	Elder M. D. Burnett
William J. J. Summerville of Belfast	Elder M. Reeder	Elder M. D. Burnett
Anne E. Prior of Bangor	Elder G. Hacking	Elder W. Koplín
December 4th		
David Mailey of Bangor	Elder M. Burnett	Elder M. Burnett

LONDON DISTRICT

October 22nd

Elsie May Rock of S. London
David W. Champion of S. London
November 17th

Sylvia J. Pateman of Luton
Joan M. Turvey of Brighton
Douglas McKeown of N. London
Cecil V. J. Porter of Luton
Doreen M. Burgoyne of Luton

Baptised by

Elder F. K. Egan
Elder G. Bethers

Elder P. Gillies
Elder V. Nuttall
Elder C. McGuire
Elder P. Gillies
Elder P. Gillies

Confirmed by

Elder F. K. Egan
Elder G. Bethers

Elder J. Owen
Elder P. Ashdown
Elder H. Wilkinson
Elder J. Owen
Elder J. Owen

LIVERPOOL DISTRICT

October 21st

Alice A. Hughes of Preston
Ronald Hughes of Preston
November 4th

John Griffin of Liverpool
Jean A. Smith of Liverpool
Patricia Smith of Liverpool
Thomas L. Smith of Liverpool

Elder E. Matheson
Elder E. Matheson

Elder G. Thatcher
Elder H. McEwan
Elder H. McEwan
Elder H. McEwan

Elder B. Cole
Elder E. Matheson

Elder J. M. Taylor
Elder G. Thatcher
Brother J. Hennessy
Elder H. McEwan

MANCHESTER DISTRICT

October 26th

Madeleine McCarroll of Rochdale
Avis E. J. B. Lakin of Bury
Mary L. B. Openshaw of Bury
Tamar W. Robinson of Oldham
Joseph Robinson of Oldham
November 2nd

Joseph C. Cartledge of Stockport
Reginald Mason of Wythenshawe
Ida B. Mason of Wythenshawe
November 16th

Stuart W. Goodier of Stockport
May B. Goodier of Stockport
Shirley Goodier of Stockport
Royce S. Goodier of Stockport
Harry Bailey of Wythenshawe
Winifred P. Bailey of Wythenshawe
Thelma A. Bailey of Wythenshawe
Peter Bailey of Wythenshawe
Albert Taylor of Wythenshawe
John E. McCann of Wythenshawe
Sylvia Rope of Wythenshawe
Alan H. Brownrigg of Wythenshawe
Frank Hoyle of Rochdale
Ada M. P. Hoyle of Rochdale

Elder W. Ashton
Elder M. Beck
Elder J. McKellar
Elder L. Judd
Elder L. Judd

Elder G. Earl
Elder L. Gardiner
Elder L. Gardiner

Elder L. Anderson
Elder G. Earl
Elder L. Anderson
Elder G. Earl
Elder L. Gardiner
Elder L. Gardiner
Elder L. Gardiner
Elder R. Marcusen
Elder R. Marcusen
Elder R. Marcusen
Elder R. Marcusen
Elder W. Ashton
Elder W. Ashton

Elder B. Stringham
Bro. F. Waddington
Elder J. McKellar
Elder L. Anderson
Elder P. Empey

Elder M. Beck
Elder A. Morris
Elder L. Anderson

Elder D. Petersen
Elder G. Earl
Elder L. Anderson
Elder G. Earl
Elder L. Anderson
Elder L. Gardiner
Elder F. Williams
Elder L. Anderson
Elder F. Williams
Elder J. Grow
Elder J. Grow
Elder J. Grow
Elder J. Grow
Brother S. Dale

NEWCASTLE DISTRICT

October 20th

Georgina A. Hunter of Darlington
Delwin Richardson of Middlesborough
Janet Dixon of W. Hartlepool
November 17th

Marrison McCorry of Newcastle
Wilfred McCorry of Newcastle
Alan Longstoff of S. Shields
Walter Angus of W. Hartlepool

Elder G. Sloan
Elder D. Barclay
Elder R. Shields

Elder F. Wood
Elder J. Puffer
Elder N. Montgomery
Elder D. Gough

Elder A. Bliss
Elder R. Hunsaker
Elder D. Morgan

Elder A. Dance
Elder J. Puffer
Elder F. Wood
Elder G. Spencer

NORWICH DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
October 27th		
Herbert Gunns of Peterborough	Elder J. Allen	Elder R. Sperry
November 4th		
Irene E. B. Field of Colchester	Elder R. Hatch	Elder R. Townsend
Albert H. Field of Colchester	Elder R. Hatch	Elder R. Townsend
Cecil B. Crouch of Colchester	Elder R. Townsend	Elder S. Mann
November 11th		
Joyce D. Crouch of Colchester	Elder R. Townsend	Elder R. Townsend
Douglas W. Farthing of Colchester	Elder A. Rosenvall	Elder S. Anderson
Violet A. G. Farthing of Colchester	Elder A. Rosenvall	Elder A. Rosenvall
Edna G. Warren of Colchester	Elder A. Rosenvall	Elder D. Steele

NOTTINGHAM DISTRICT

November 1st		
Shirley Wright of Nottingham	Elder L. Oldham	Elder L. Huff
November 3rd		
John Taylor of Nottingham	Elder S. Astle	Elder L. Sorensen
June M. Brown of Nottingham	Elder K. Noall	Elder T. Hanks
November 10th		
Jacqueline Drage of Nottingham	Elder S. Astle	Elder M. Burton
Barbara A. Drage of Nottingham	Elder S. Astle	Elder S. Astle
Maureen A. Cope of Nottingham	Elder H. Dransfield	Elder L. MacKay
November 17th		
Albert P. Wells of Nottingham	Elder R. Hamric	Marshall P. Burton

SCOTTISH DISTRICT

November 4th		
Irene M. Wishart of Glasgow	Elder W. Davis	Elder D. Clark
Isabella B. Scott of Glasgow	Elder E. Hilton	Elder R. Hague
Margret Scot , of Glasgow	Elder E. Hilton	Elder C. Cutler
Andrew M. Scott of Glasgow	Elder E. Hilton	Elder E. Hilton
Mary V. M. Wishart of Glasgow	Elder J. Dunn	Elder J. Dunn
John Wishart of Glasgow	Elder J. Dunn	Elder W. Davis
Margret L. M. McQuistan of Glasgow	Elder W. Davis	Elder J. Dunn
November 25th		
Mary A. E. R. Dickson of Dundee	Elder R. Shurtz	Elder E. Prete
Janet G. B. Dickson of Dundee	Elder R. Shurtz	Elder E. Prete
December 2nd		
Eva O. Masterton of Glasgow	Elder E. Hilton	Elder L. Judd
Jean R. Dowdles of Glasgow	Elder B. Christensen	Elder E. Hilton
May Dowdles of Glasgow	Elder B. Christensen	Elder R. Hague
Ronald Morrison of Glasgow	Elder R. Hague	Elder B. Christensen

SHEFFIELD DISTRICT

November 24th		
John H. Murden of Doncaster	Elder J. Brewer	Elder D. Petersen
Marjorie D. Sykes of Sheffield	Elder J. Knight	Elder J. Hulme
Mary D. Sykes of Sheffield	Elder J. Knight	Elder K. Francis

WELSH DISTRICT

November 16th		
William G. Thomas of Pontypool	Elder D. Whatcott	Elder W. Evans
Valerie S. Thomas of Pontypool	Elder D. Whatcott	Elder W. Evans
Ivy D. G. Williams of Cardiff	Elder R. Howard	Elder H. Rogers
William F. Pearse of Cardiff	Elder D. Seely	Elder E. Cahoon

GENERAL AUTHORITIES

SUSTAINED

—continued from page 7

presidency of the Utah Pioneer Trails and Landmarks Association and service on the Community Chest board as well as on the Travellers' Aid Board. George Q. Morris married Emma Ramsay, June 29th, 1905, and they have three lovely daughters, Marian, Margery, and Helen.

Elder Stayner Richards was born December 20th, 1885, and followed the course of activity in the Church. Serving on a mission to Great Britain for two years, he returned home to engage in the real estate business. He was called to service as a bishop's counselor, as bishop, counselor in the stake presidency, and stake president. He with his wife, Jane Foote Taylor, whom he married in December, 1911, went to England in 1950 to serve as president of the British Mission.

He and Sister Richards are the parents of six: May, Robert, whose tragic death from polio called Elder and Mrs. Richards from England, Marian, William, Nancy and Lee.

Elder Ray L. Christiansen, president of the Logan Temple since 1943, has likewise filled many positions of respect and trust in the Church. Born July 13th, 1897, he filled the usual assignments in the priesthood and auxiliary organizations of the Church. He graduated from the Utah State Agricultural College and engaged in teaching and leadership in the educational field until he and his wife, Luella Rees whom he married June 14th, 1922, were called as missionaries in the Central

Brilliant Bristol

—continued from page 17

for fares, and besides she was just recovering from a severe illness, and he did not wish to worry her. So, determined to go in spite of everything, he collected and sold waste paper until he had sufficient money to take them both to conference. What is more, in his enthusiasm he encouraged his pal to come with him. 'Was it worth it?' he was asked. 'Rath-er! 'twas lovely!' was his enthusiastic reply.

"Rodney has left Primary now, you see, a short while back the Lord Him-

self called him and now our young tree has been transplanted in that other world where we shall all visit someday. Would you like to see him, now? Just look at the Stroud M.I.A. (page 17)—that's Rodney holding the shield he helped to win."

States Mission. Upon his return he again began teaching and working in the forestry service during the summers. He has taught in the Logan seminary of the Church from which position he was called to be president of the Texas-Louisiana Mission. Upon his return after more than four years of service, he again taught in the Logan seminary, when he was called as temple president. He also was a member of the presidency of Cache Stake and later president of East Cache Stake.

Elder and Mrs. Christiansen are the parents of three, two daughters and a son, Frances Jean Elwood, Dorothea Murdock, and John R. Christiansen.

John Longden, a member of the Church welfare committee since May, 1950, was born in England, November 4th, 1898. His family moved to Utah in 1909. Elder Longden, who is gifted with a beautiful voice, spent two years with stock companies. He is a talented singer and has sung his way into the hearts of those among whom he has laboured. He served as a missionary in the Central States Mission for three years, and also in the bishopric of the Nineteenth Ward and later as bishop. He has also served a total of eighteen years on high councils, four on that of the Salt Lake Stake and fourteen in the Highland Stake.

In October, 1924, he married LaRue Carr, who is second counselor in the general presidency of the Y.W.M.I.A. They have two daughters, Gayle Hickman and Sharon Longden.

(*Improvement Era*, Vol. 54, No. 11)

self called him and now our young tree has been transplanted in that other world where we shall all visit someday. Would you like to see him, now? Just look at the Stroud M.I.A. (page 17)—that's Rodney holding the shield he helped to win."

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5: 16.

Good tidings to all of you in this the New Year from all of us in the Bristol District.

THE BULLETIN BOARD



MEET YOUR LEADERS.—Those attending the recent conference at the Mission headquarters included Sister Veloy Lewis—special representative, President J. Marlow Taylor—Liverpool District, Sister Ida Taylor, Brother James R. Cunningham—First Counselor British Mission, Sister Jane Richards—Mission Relief Society President, President Stayner Richards—Assistant to the Council of the Twelve and British Mission President, Elder Robert F. Clyde—Second Counselor British Mission, Sister June Barlow—Special Representative, Elder Kenneth M. Smith—Mission Secretary, Sister Barbara Jarman—Mission Recorder, Elder Richard L. Pope—Associate Editor of "The Millennial Star" and Servicemen's Co-ordinator, President David P. Forsyth—Welsh District, President Raphael Wood—Leeds District, Brother George H. Smith—Mission Sunday School Superintendent, President Clifford N. Cutler—Scottish District, Sister Yvonne Drake—Mission Primary Mother, Sister Jean Silsbury—Mission Y.W.M.I.A. President, Sister Reta E. Miller—Secretary to the Mission President, Elder Robert D. Hatch, President Stanley C. Mann—Norwich District, President Richard L. Dewsnup—Manchester District, President Keith E. Francis—Sheffield District, President M. Dallas Burnett—Irish District, President Marshall P. Burton—Nottingham District, President James D. Bench—Newcastle District, President Ivan L. Carbine—Birmingham District, President Robert P. Romney—Hull District, Elder Raymond S. Kellis—Special Representative, Elder Douglas A. Wallace—Mission Architect, President Herbert W. Wilkinson—London District, President Paul S. Crockett—Bristol District, Elder Russell C. Robertson—Special Representative, Elder James D. Brown—Mission Accountant, Elder Reid L. Harper—Literature Department, Brother Walter Chiles—Y.M.M.I.A. President—was not available when the photograph was taken.

WE WISH TO THANK—Brother Les Cook, Norwich Branch, for the new cover design the "Star" shall wear during 1952; Brother K. J. Poole, Ipswich Branch, for the Children's Page illustration; Brother Walter Chiles, South London Branch, for our "A House or a Home?" heading; Ludo Press Ltd., our printers; and those people in over thirty countries of the world who subscribe to and enjoy "The Millennial Star."

THE THINGS I READ

about the Church of England

History denies the new Papal Dogma—Archbishop. There was 'no shred of history' to support the new Papal dogma of the Assumption of the Virgin Mary, the Archbishop of York, Dr. Cyril Garbett, said yesterday. There was widespread respect for the present Pope, for the holiness of his life and the wisdom of many of his utterances, Dr. Garbett told the Convocation of York in his presidential address. But there was nothing to justify the claim that even the holiest and wisest of men was infallible in his decisions on the faith of the Church, and had been given the right to make new dogmas which had no warrant in scripture."

Daily Graphic.

"Vicar Quits: 'I don't wish to christen any more babies.' Four thousand babies have been baptised in thirty-six years by the Rev. George Rae Mortimore. Now he has resigned—because he does not want to baptise any more babies. He held a 'private investigation' and decided it's all wrong. The vicar told the *Daily Mirror* last night: "To sprinkle water on a tiny baby's head and to suppose that really achieves anything is really too much. I told the Bishop as I walked in on him: Sir, there is no theological basis for infant baptism.' 'Several of my brother clerics in this district share my views and have rewritten the baptismal service for themselves to salve their consciences,' he said. 'I have suggested that little children should be brought into church and that a form of dedication service should take place, but that it should not be binding on the child. At an age of intelligence the child could be baptised.'"

Daily Mirror.

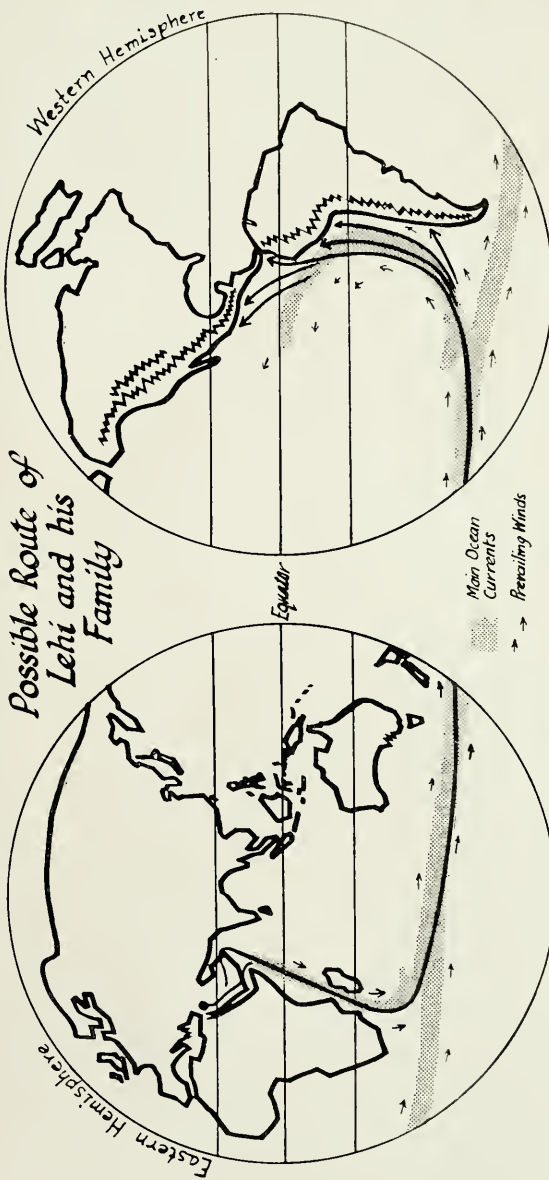
"The English are no longer a nation of practising Christians. Social scientist Geoffrey Gorer now proves that only one in five of all Englishmen is a regular Church-goer, and that more than half the Christians of England deny some of the essential teachings of their own faith. The facts he presents are a challenge to England's religious leaders. A quarter of all English parents do not give their children any religious instruction. They do not even teach them to say prayers . . . But with the Church of England the position is frankly appalling. Just one in ten is a regular church-goer. Four times that number never enter a church at all for purposes of worship . . . Members of the Church of England are among the least devout, only two out of five saying prayers every day . . . Fewer than half the people saying prayers every day . . ."

The People.

bookworm

VISUAL AIDS

for Church and Home



Deuteronomy, 28:64. "And the Lord shall scatter thee among all people from the one end of the earth even unto the other, -----"



NEPHI'S PRAYER

(III Nephi 1)

Oh, Lord! remember my people!
We've suffered much, our trials
Are great because of Thee.
We know soon Thou wilt come on
Earth, born King of Kings,
But our enemies do not see,
They say Thou art a fable.

Oh Lord! hear my Prayer!
They have scourged us, and beaten
Us, because we say Thou wilt come.
Because of the prophetic words
We speak, our life is our own
Till night is done.
Show them Thou art able.

Oh Lord! stay their swords!
Leave us not alone to suffer and
Die, here in this lonely land.
Stretch forth Thy hand,
Show Thy might and power,
Protect Thy little band,
Come here on earth, to dwell.

Nephi, My Son, be of good cheer.
The time is, the hour has come,
This night I dwell on earth.
This night thine enemies shall
See the sign, and fight no more,
But know My birth.
Peace My Son, all is well.

Elder G. L. Love

